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PRANAM

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THE SUPREME COMMAND
of Shrii Shrii Anandamurti

THE MAN who performs Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in his mind at the time of death, his liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Ni-yama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Ni-yama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that he might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.



How is the relation between the soul and the Supreme Soul? It is as though on a single tree there are two beautifully winged birds, perching together intimately, one eating the tasty fruits of that tree and the other witnessing it only as the knower without eating them. Here the fruit-eating bird is the jiivatman or the unit soul, for the unit-soul is taking the exact impress of whatever auspicious or inauspicious (good or bad) fruits growing in the mind-like tree, or is getting smitten by them, and the Supreme Soul, as the Knower of all mundane entities, is also perching on the same Psychic tree but HE is not taking its fruits. HE is just going on witnessing as the Omniscient entity. HE is the Original Manifestation and the jiivatman is HIS psychic reflection.

- Shrii Shrii Anandamurti
Subhasita Samgraha Pt. II

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EDITORS NOTE

We have been given all that we need; we have been shown our goal, and the pathway; we have been given the means to reach this destination. Now we can hear the voice calling us out of the inert state we have been caught in so long. We can open ourselves to the infinite, and with loving care, follow the footsteps of Dharma, that lead us beyond.

B A B A N A M K E V A L A M

The Lead Must Come From the Real Man

-Shrii Shrii Anandamurti
Subhasita Samgraha Pt. III

Na narenavarena prokta esa
suvijineyo bahudha cintyamanah

Ananya Prokte gatiratranastyaniy-
anhyatarkyamanupramanat.

How should these experienced teachers and intuitionists be like, who are supposed to give lead to man and teach him the pre-requisites of spiritual Sadhana? The answer is very simple. The lead must come from the real man, not from inferior 'Naras', not from those sub-human creatures, who have been carrying animality in their human frames. Who is a 'Nara'? 'Nara' means purusa. Whom shall we call purusa? The one, in whom consciousness is prominent i.e., in whom the manifestation of the soul is in greater degree, is alone the Purusa. The one who has not done the Sadhana of that purusabhava or Consciousness, is not fit to teach a living being. Even if he does, the taught will not be able to carry it out properly. His words will not touch anybody's heart. How can such people teach? Right in their minds there is a stormy clash going on. They have not the serene calmness of the great sea. Some of them will quarrel over the corporeality or incorporeality of God, some will waste time in an argument whether the God is white or black, some will present a rigmarole of crores of gods and will try to convince you from the pages of the Puranas as to the might and power of the different gods, the amount of the different beneficences and rewards the worship of such and such gods yield and the dangers and curses of not doing such worships: some will want to shed human blood over a little music or procession or over the type of food or over the question of untouchability in reference to the use of food. They will try to convince you thereby that these are the genuine ways of God and religion. These mean

subhuman creatures, styled as men, taking advantage of human sentiments and other weaknesses, will put obstacles in the path of all kinds of human progress. Their utterances, however, do not - will not touch the core of any man's heart. For the lack of the vision of universal equality they remain very much remote from consciousness. They are always trying to disintegrate the one into many fragments. That is why, they want to see man divided Statewise as the English, the Russian, the Indian etc., or faithwise as the Hindu, the Moslem, the Christian, the Arya Samajist. Normally the utterances of the one, who thinks himself a staunch English, cannot touch or move the heart of a non-English. One, who thinks of Hindu-interests alone, does not certainly sound sweet in Moslem ears.

When a man is initiated by one, who has realised the divine Truth, he is aroused to universalism. He ceases to regard any entity of the universe as separate from his own. Every entity of the world is the limited manifestation of your cosmic sentiment. Whom will you fight against or whom will you flee from? You are undecaying, immortal and birthless. When you are established in your own Likeness, none of the belligerent unit-entities can stand against you, nor can your mind have any room for their semblances. Such a vast foelless Brahmibhava (Cosmic Sentiment) no sub-human individual of anti-equalitarian views will be able to make one understand properly. That is why, some people create disruption between man and man by unifying religious creed with politics, some with patriotism, some with pure metaphysical discussion. Taking the field for the establishment of peace by propagating religion they encourage genocide of millions of innocent people in the name of

Jehad or religious crusade and under the pretext of preserving their religion. Propagating discrimination and discord in the name of religion, rapacious exploitation of the ignorant millions by some particular groups of idle, intelligent men under the garb of religion - these may keep some people blinded and confounded for some time but cannot confound the majority of the world for a long time. Men are beginning to realise and more will yet. Ananda Marga is sounding the clarion call for the sleepers to wake up. those disruptionists shall be compelled to withdraw from their hypocritical role of religious hegemony in the quickest possible time and at the time of their withdrawal they will have scandalisation or malicious propaganda as their sole capital to fall back upon.

You all know, where reasoning fails, vilification becomes the sole stock-in-trade. When you will hear abuses from these frogs-in-the-well, you can take for granted that the grey matters in their frenzied brains have no functional residues left and that they have come to you only to convince you of their helpless and fey condition.

Brahma is the unarguable entity. HE is beyond of all arguments, for only the object which the mind can hold within its small compass, can alone be the subject of argument. Your mind can comprehend such senses like what is dark and what is fair and so you can argue also on such points. Before whose consciousness where your mind ceases to exist, you cannot certainly say whether HE is dark or fair. Brahma is unarguable, because HE is beyond the ambit of mind.

Satipu and Astapasha

Some people offer flowers, precious stones or even flashy cars to their Guru. These I would offer too. But does HE need them, does HE really want them? I've heard it said that what HE really wants, in fact what HE really needs is our Love. HE gives so much Love to both HIS devotees and non-devotees alike that the least we can do is offer our Love in return. But how to do this? What is our Love? And first of all where do we find it? So often this precious Love that we have is buried under the rubble of our ego; enchainied by the fetters of our fears; dammed in by our doubts; plugged up by our pride; hidden by our hypocrisy; aching with our anger and gagging under our greed. The Guru would take precious stones, but would HE take these black boulders if we could but lift them from ourselves? How noble HE would be; how strong we would be, how humble too if we could but let him have these props to our ego, these chains on our Love.

- Sarasvatii

The Return of the Lion

- Extract from 'Prince Caspian'
C. S. Lewis

Lucy woke out of the deepest sleep you can imagine, with the feeling that the voice she liked best in the world had been calling her name. She thought at first it was her father's voice, but that did not seem quite right. Then she thought it was Peter's voice, but that did not seem to fit either. She did not want to get up; not because she was still tired - on the contrary she was wonderfully rested and all the aches had gone from her bones - but because she felt so extremely happy and comfortable. She was looking straight up at the Narnian moon, which is larger than ours, and at the starry sky, for the place where they had bivouacked was comparatively open.

'Lucy,' came the call again, neither her father's voice nor Peter's. She sat up, trembling with excitement but not with fear. The moon was so bright that the whole forest landscape around her was almost as clear as day, though it looked wilder. Behind her was the fir wood; away to her right the jagged cliff-tops on the far side of the gorge; straight ahead, open grass to where a glade of trees began about a bow-shot away. Lucy looked very hard at the trees of that glade.

'Why, I do believe they're moving,' she said to herself 'They're walking about.'

She got up, her heart beating wildly, and walked towards them. There was certainly a noise in the glade, a noise such as trees make in a high wind, though there was no wind tonight. Yet it was not exactly an ordinary tree noise either. Lucy felt there was a tune in it, but she could not catch the tune any more than she had been able to catch the words when the trees had so nearly talked to her the night before. But there was, at least, a lilt; she felt her own feet wanting to dance as she got nearer. And now there was no doubt that the trees were

really moving - moving in and out through one another as if in a complicated country dance. ('And I suppose,' thought Lucy, 'when trees dance, it must be a very, very country dance indeed.') She was almost among them now.

The first tree she looked at seemed at first glance to be not a tree at all but a huge man with a shaggy beard and great bushes of hair. She was not frightened: she had seen such things before. But when she looked again he was only a tree, though he was still moving. You couldn't see whether he had feet or roots, of course, because when trees move they don't walk on the surface of the earth; they wade in it as we do in water. The same thing happened with every tree she looked at. At one moment they seemed to be the friendly, lovely giant and giantess forms which the tree-people put on when some good magic has called them into full life: next moment they all looked like trees again. But when they looked like trees, it was like strangely human trees, and when they looked like people, it was like strangely branchy and leafy people - and all the time that queer lilting, rustling, cool, merry noise.

'They are almost awake, not quite,' said Lucy. She knew she herself was wide awake, wider than anyone usually is.

She went fearlessly in among them, dancing herself as she leaped this way and that to avoid being run into by these huge partners. But she was only half interested in them. She wanted to get beyond them to something else; it was from beyond them that the dear voice had called.

She soon got through them (half wondering whether she had been using her arms to push branches aside, or to take hands in a Great Chain with big dancers who stooped to reach her) for they were really a ring of trees

round a central open place. She stepped out from among their shifting confusion of lively lights and shadows.

A circle of grass, smooth as a lawn, met her eyes, with dark trees dancing all round it. And then - oh joy! For he was there: the huge Lion, shining white in the moonlight, with his huge black shadow underneath him.

But for the movement of his tail he might have been a stone lion, but Lucy never thought of that. She never stopped to think whether he was a friendly lion or not. She rushed to him. She felt her heart would burst if she lost a moment. And the next thing she knew was that she was kissing him and putting her arms as far round his neck as she could and burying her face in the beautiful rich silkiness of his mane.

'Aslan, Aslan. Dear Aslan,' sobbed Lucy. 'At last.'

The great beast rolled over on his side so that Lucy fell half sitting and half lying between his front paws. He bent forward and just touched her nose with his tongue. His warm breath came all round her. She gazed up into the large wise face.

'Welcome, child,' he said.
'Aslan,' said Lucy, 'you're bigger.
'That is because you are older, little one,' answered he.
'Not because you are?'
'I am not. But every year you grow, you will find me bigger.'

For a time she was so happy that she did not want to speak. But Aslan spoke.

'Lucy,' he said, 'we must not lie here for long. You have work in hand, and much time has been lost today.'

'Yes, wasn't it a shame?' said Lucy. 'I saw you all right. They wouldn't believe me. They're all so-'

From somewhere deep inside Aslan's body there came the faintest suggestion of a growl.

'I'm sorry,' said Lucy, who understood some of his moods. 'I didn't mean to start slanging the others. But it

wasn't my fault anyway, was it?'

The Lion looked straight into her eyes.

'Oh, Aslan,' said Lucy. 'You don't mean it was? How could I - I couldn't have left the others and come up to you alone, how could I? Don't look at me like that...oh well, I suppose I could. Yes, and it wouldn't have been alone, I know, not if I was with you. But what would have been the good?'

Aslan said nothing.

'You mean,' said Lucy rather faintly, 'that it would have turned out all right - somehow? But how? Please, Aslan! Am I not to know?'

'To know what would have happened, child?' said Aslan. 'No. Nobody is ever told that.'

'Oh dear,' said Lucy.

'But anyone can find out what will happen,' said Aslan.

'If you go back to the others now, and wake them up; and tell them you have seen me again; and that you must all get up at once and follow me - what will happen? There is only one way of finding out.'

'Do you mean that is what you want me to do?' gasped Lucy.

'Yes, little one,' said Aslan.

'Will the others see you too?' asked Lucy.

'Certainly not at first,' said Aslan. 'Later on, it depends.'

'But they won't believe me!' said Lucy.

'It doesn't matter,' said Aslan.

'Oh dear, oh dear,' said Lucy. 'And I was so pleased at finding you again. And I thought you'd let me stay. And I thought you'd come roaring in and frighten all the enemies away - like last time. And now everything is going to be horrid.'

'It is hard for you, little one,' said Aslan. 'But things never happen the same way twice. It has been hard for us all in Narnia before now,'

Lucy buried her head in his mane to hide from his face. But there must have been magic in his mane. She could feel lion-strength going into her. Quite suddenly she sat up.

'I'm sorry, Aslan,' she said, 'I'm ready now.'

'Now you are a lioness,' said



By writing different stories in the Puranas Shrii Vyajjii intended to educate the people through them. To make the people at large understand that by doing good to others a man acquires virtues (Punya) and by harming others he begets vices (Papa), Shrii Vyasa wrote 18 Puranas.

The next one is Itikatha. In English this is known as history. Itikatha is a chronology of events. In Itikatha there is simply a collection of different happenings. In it the author little bothers about the educative value of the affairs. The people at large have little benefit by knowing the dates of births and deaths of different kings. But when and where the society is moving on, what turn it has taken at a particular time and to which path it will take, is all indicated in Itikatha (history). In other words, what was the condition of the Society in past and what is at present, was all brought home by Itikatha. Itikatha is also known as Purakatha, Itivrtta, Puravrtta in Samskrta. It is known as history in English.

The fourth one is Itihasa. "Iti hasati ityartho itihasa." Hasati means to laugh. It means it is illuminating (Projjvala). That portion of the Itikatha which has educative value can alone be known as Itihasa. In Schools and Colleges the students read Indian history (Itikatha) and not Itihasa. Entire history is not Itihasa.

Dharmarthakamamoksartham niitivakya
sam. nvitam
Puravrtta kathayuktam itihasa
pracaksyate.

Itihasa is that Itikatha from which a man gets the fruits of Caturvarga Dharma, Artha, Kama, Moksa, as well as a system of do's and don'ts of Niiti. What is Kama? The desire for the mundane objects - name, fame, wealth etc., is Kama. The desire for making efforts for food, clothing is also included in the scope of Kama.

The next Varga is Artha. Artha is that which relieves pain. The pain of hunger is relieved when one buys something and takes. Hence money is

the cause of the removal of the pain of hunger. Therefore money is known as Artha. This is physical Artha. So is the case in the psychic sphere. Suppose you are mentally disturbed when you are not able to know the meaning of something. The moment you know it your mental trouble is off. Meaning therefore is known as Artha. Therefore in the psychic field also Artha means that which removes the pain.

The next Varga is Dharma. Dharma means psycho-spiritual development. The fourth Varga is Moksa. As long as a man is away from Paramatman there will be some trouble or the other, whether one is righteous or unrighteous. Finally pain is removed by obtaining Moksa. Therefore Moksa is Caturtha Varga. Varga means class - there are four classes. First is physical, the second physico-psychic, the third psycho-spiritual and fourth spiritual. Hence the Itikatha which begets the fruits of the four Vargas and has dos and donts (Niiti Vakya) of life in it is known as Itihasa. So the Mahabharata is an Itihasa the author of which is Krsna Dvaipayana Vyasa.

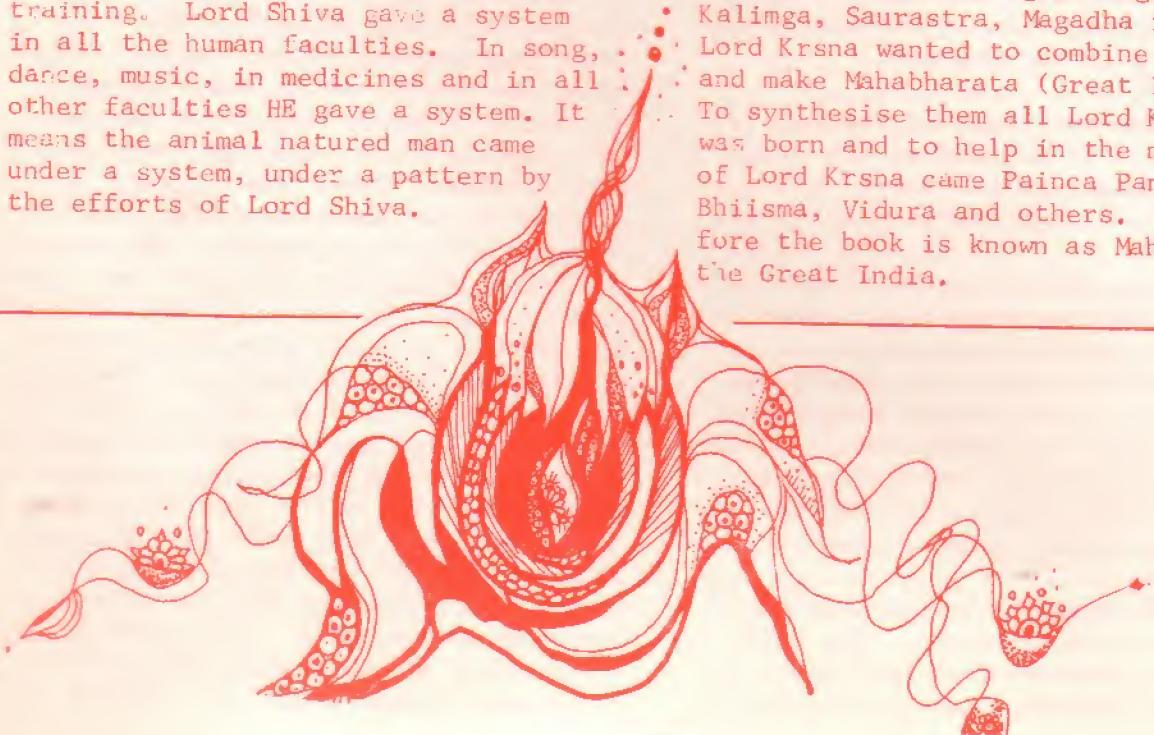
Now let us know why this book is named Mahabharata. When the Aryans came from Central Asia to India, they came first to the Saptanada Desha (the land of seven rivers) which later on was known as Paincanada Desha or Punjab (the land of 5 rivers). Next they entered Kashmir area. There they saw pebbles which were bluish in colour looking like black berries. In Samskrta black berry is known as Jambuphalam. These pebbles were then known as Jambushila (the pebbles looking like black berry). The country in which Jambushila was found was named Jambudviipa. At present Jambu is known as Jammu. Jambudviipa means the area stretching from Afghanistan to Philippines, the entire South-East Asia. There was a fertile land and is still there within a Jambudviipa where food was easily available. The extra time which the people of that area were getting, was utilised in the psychic and spiritual pursuits. Every possible psychic development was done. The patch of land which easily yielded the grains was known as Bharatavarsha - Bhara

coming from the Samskrta root word Bhar plus Al suffix, Ta coming from the Samskrta root word Tan and Da suffix, and Varsha meaning country (it also means year and rainy season). Bhar means that which feeds and Tan means that which expands. Food here was easily available to the Aryans as compared to Central Asia and the extra time at their disposal was utilised in the physical, psychic and spiritual expansion. Tan means to expand. The body of a child goes on expanding up to the age of 39 so the body during this period is known as Tanu - that which expands. After attaining the age 39 the body is known as Shariira which means one whose nature is to decay. The body decays externally or internally after 39th of one's age. The body of a child is known as Tanu and that of an elderly man is known as Shariira. Therefore this patch of land was known as Bhratavarsha.

Some six and half thousand years ago, even earlier to it, was born Lord Sadashiva. During his period men were almost animals. The then people were partly in know of medicine, art, architecture and education. But nothing did they know systematically. People never shared their knowledge with others, because they thought that prestige will be lessened. Thus so many medicines and so many of their tacts were lost. It means there was no systematic approach, no system of training. Lord Shiva gave a system in all the human faculties. In song, dance, music, in medicines and in all other faculties HE gave a system. It means the animal natured man came under a system, under a pattern by the efforts of Lord Shiva.

Then came Lord Krsna about 3500 years ago when the war of Mahabharata took place. The unit attributes, then had not taken a collective shape. They did not know the art of living collectively. The unit attributes being absent from the sense of collectivity was made collective by Lord Krsna. Suppose a man has faculty in medicine. If his medical knowledge is channelised and utilised in one Medical College this will have collective shaping of his individual attribute. This applies in all the faculties. Lord Krsna wanted to bring about a social synthesis the seed of which was sown by Lord Shiva.

It was seen at the time of Lord Krsna that though Amga, Bamga, Kalimga, Magadha, Saurastra (Amga Bamga Kalimgesu Saurastra Magadhesu Ca) were within Bharata, yet they fought amongst themselves because they had no collective sense. Lord Krsna thought that if HE combines all there will be collective spirit in the true spirit of the term. Then alone all the human faculties will get expanded. HE tried to make people understand but they did not understand because there was no collective spirit in them as was the case in ancient England. There were so many counties named Sussex, Essex, Yorkshire etc. Together with these there were Wales and Scotland. At last they combined all and made Great Britain. So were Amga, Bamga, Kalimga, Saurastra, Magadha in India. Lord Krsna wanted to combine them and make Mahabharata (Great India). To synthesise them all Lord Krsna was born and to help in the mission of Lord Krsna came Paina Pandavas, Bhiisma, Vidura and others. Therefore the book is known as Mahabharata, the Great India.



Like a Lotus Flower

- Nava Kumara

I will live for YOU in the depth of my heart,
and from that quiet centre I shall watch
as the ripples of my surrender to YOU
circle out into the days,

- steadily subtleyfying my whole existence
As I offer myself up to YOUR direction,
as I make a priority of Time spent with YOU,
of Sadhana,
of IDEATION

before allowing myself to embark upon anything
as i keep you before, around and within me
I know that I can fulfill my full potential
and that I can live YOUR sublime Mission.

I realise more and more that
not only does life become progressively harder to bear
if I am not running after YOU,
but
that when I am moving towards YOU
(by remembering that You're always here forever now)

Life,
like a lotus flower
is opening up around me,
glowing with the bliss and the brilliance
of YOUR Light.
and like a trembling son
I'm reaching out to touch
some of the depth
of YOUR wonderful Being.



SHIVANANDA

The Path to Realization is often a path of puzzles and by-ways through which the ardent disciple must traverse - ever maintaining this vigilance and pointedness. Hopefully he reaches an understanding of life's mission and even accomplishes some great deeds in the process through Service to Suffering Humanity. One thing he learns about for certain and that is the constant making and unmaking of this created universe. The trick is to remain unmoving and steadfast in the midst of it all, a puzzle - yes - but we have the assurance of ages of Masters, Saints and Gurus that it certainly is possible - and in one lifetime what's more. So the Spiritual Path is never without a few individuals who act as Polestars along the way providing us with just enough inspiration and encouragement - by dint of their own high level of attainment - so that we need not flounder helplessly in the confusion of our minds. Yet remaining aloof so that we do not become attached to them as personalities or crutches. Remember that we have to reach the Goal under our own steam.

One such individual is Ac. Shivananda Av. whom we met in India and who would devote a considerable amount of time towards inspiring and instructing the spiritual growth of the western brothers. Story had it that he had been a very accomplished Himalayan Yogi in his last life - nearly achieved realization but for the fact that he had not done enough Service. So BABA brought him to the planet again to work hard towards bringing about High Ideals. Dadaji let us know about the treasures of sadhana in simple and humble ways. Often he would remind us if we forgot Guru-Mantra, were not Ideating properly during Sadhana or had forgotten asanas or a particular lesson that day with a casual comment. Nothing is hidden from the eyes of God - nor from the eyes of a few of his ardent devotees.

One time: I was together with four other western brothers in one of the back rooms behind the jagrti in Ranchi, Shivananda had just initiated a couple of them into 2nd lesson, we all got up ready to leave when dadaji told us to



wait an other minute, he then asked all of us to mentally repeat our ista mantras and to ideate properly. He then stood in front of the first brother and looked at him for a while and then proceeded to give him some instruction on how to improve his ideation. Satisfied, he went on to the next brother where it took him quite some time until he was satisfied with his ideation, when he came to me he just stopped shortly and said "thats good" and turned around to the next brother. After he passed me, i stopped repeating my mantra, to my astonishment Shivanandaji immediately turned back to me, and told me to continue to repeat the mantra! then he stood in the middle of the room and closed his eyes, a couple of times he softly said "ideate, ideate stronger!". Then a beautiful smile came over his face; he opened his eyes and said, "now there is a nice vibration here."

- Kapil

TANTRA:INTERNAL AND EXTERNAL SADHANA

- Shrii Shrii Anandamurti

The main characteristic of Tantra is that it represents manly vigour. It represents a pacticless fight. Where there is no fight there is no sadhana. Under such circumstances Tantra cannot be there where there is no Sadhana, no fight. It is an impossibility to conquer a crude idea and to replace it by a subtle idea without a fight. It is not at all possible without sadhana. Hence, Tantra is not only a fight, it is an allround fight. It is not only an external or internal fight, it is simultaneously the both. Internal fight is a practice of the subtler portion of Tantra. External fight is a fight of the cruder portion of Tantra and the fight - both internal and external, is a fight in between the two. So practice in each and every stratum of life has got due recognition in Tantra and the co-related and co-operated form of practices in all the strata represent Tantra in its proper perspectives. The practice for raising the Kula-kundalinii is the internal sadhana of Tantra while shattering the bondage of hatred, suspicion, fear, shyness etc. by direct action, is the external Sadhana. Those who have got little knowledge of Sadhana, when they see the style of this external fight they think that the tantrikas, moving in the cremation ground, are a sort of unnatural creatures. Really speaking the general public have got no idea of these tantrikas. In the direct fight against the Ripus and Pashas they may appear to be unnatural for the time being but one cannot ignore the fact that during war time each and every man becomes, to some extent, unnatural in his activities. Those, who do not understand the inner spirit of the subtler Sadhana of Tantra or those who did not or could not understand the essence of those practices or could not follow those practices in their lives, misinterpreted the idea and did whatever they liked according to their sweet will, with the intention of fulfilling their individual narrow interests

and worldly desires. Because of their meanness and degraded tastes a section of polished intelligentsia misunderstood Tantra and went against its idea. Those who could not understand the inner spirit of the terms Madya (Wine), Mamsa (Meat), Miina (Fish) etc. (known as the Pamea Makara) accepted the crude worldly interpretations of those articles and their tantra Sadhana was nothing but an immoral antisocial activity. The process of Tantra Sadhana is gradual. Even with a preliminary advancement in the Sadhana, a Sadhaka attains certain mental and occult power which makes him stronger from the average man in mental and spiritual development. But if by that he forgets the Supreme Brahma the culminating point of all our vital expression and employs his mental and occult powers to exploit the common mass and to satisfy his lusts then the demerit lies with the individual not with the Tantra. If a Sadhaka remains vigilant and alert on the Principles of Yama and Niyama (cardinal moral Principles) there remains little chance of his degradation rather with his developed mental and occult force, will be in a position to render better service to the humanity and utilise his intellect in a better way. A man can use any of his powers or vice. If any one applies his potentialities in an evil or destructive designs instead of good ones then the power or potentiality not to be blamed - all the lapses are his. Money can be used in various public welfare, at the same time it can bring various social evils too. Swords can be applied to suppress the stupid and the gentle too. And so is it the sword or money responsible for its good or bad use? Certainly not. In reality it is highly improper to allow the powers attained by Tantra Sadhana to become extroversal. It is proper to exercise all these attainments in more complex sadhana in the subtler pursuits so that the spiritual obstructions are forced to get away from the human mind. This spiritual attainment helps the ascent of Kula Kundalinii (coiled ser-

pentine) to merge or establish a unification with the supreme consciousness Tantra should be utilised only in the subtle field otherwise its extroversal application brings so much of crude impacts of worldly affairs that the degeneration of a sadhaka becomes unavoidable. The power that is applied in the six fold action of Tantra ie. mental killing, witchery, stupefaction, hypnotism, etc. by the degenerated tantrikas has, in reality, nothing to do with spiritualism. All of them are simply mental powers attained by Tantra Sadhana. This Power can be attained even by practising certain mental processes without practising the Tantra Sadhana. But then such powers can

successfully be applied only on mental weaklings. No endeavours of this sort find any room with stronger (mentally) persons. All of these six fold actions do not carry any value before a spiritual Sadhaka.

To attain the Tantrika power one has to practise both external and internal Sadhana - has to stage a fight of both the kinds. As a part of external fight one has to apply a vigorous force or control over his worldly conduct and expression while in the internal fight one has to arouse and to take up his Kulakundalinii against the crude thought with all stamina of his intuition.



IF WE WANT TO RESIST THE POWERS WHICH THREATEN TO SUPPRESS INTELLECTUAL AND INDIVIDUAL FREEDOM, WE MUST KEEP CLEARLY BEFORE US WHAT IS AT STAKE AND WHAT WE OWE TO THAT FREEDOM WHICH OUR ANCESTORS WON FOR US AFTER HARD STRUGGLES.

WITHOUT SUCH FREEDOM THERE WOULD HAVE BEEN NO SHAKESPEARE, PASTEUR, OR LISTER. THERE WOULD BE NO COMFORTABLE HOUSES FOR THE MASS OF THE PEOPLE, NO RAILWAYS OR WIRELESS, NO PROTECTION AGAINST EPIDEMICS, NO CHEAP BOOKS, NO CULTURE, NO ENJOYMENT OF ART AT ALL. THERE WOULD BE NO MACHINES TO RELIEVE PEOPLE FROM THE ARDUOUS LABOUR NEEDED FOR THE PRODUCTION OF THE ESSENTIAL NECESSITIES OF LIFE. MOST PEOPLE WOULD LEAD A DULL LIFE OF SLAVERY JUST AS UNDER THE ANCIENT DESPOTISMS OF ASIA. IT IS ONLY MEN WHO ARE FREE WHO CREATE THE INVENTIONS AND INTELLECTUAL WORKS WHICH TO US MODERNS MAKE LIFE WORTHWHILE.

- Albert Einstein

Sectorial Report



Brisbane Region:

Anandapalli: Constitution and associated documents for registration of Anandapalli as a charity near completion. More workers (non-margiis) invited to Anandapalli.

Brisbane Unit: Both LFTs working at jobs. Unit moving slowly. New LFT worker, Jagadiish has been posted here to help expand unit. 6 attending D.C.

Melbourne Region:

Adelaide Unit: 12 attending D.C. Unit becoming strong. Regular O.S.C. and philosophy class. Work continues to be done at Clear Light Bazaar (Food co-operative) although some complications have arisen.

Hobart Unit: 10 attending D.C. Two OSC's held per week. Possibility of getting health food shop being investigated.

Melbourne Unit: 12 attending D.C. Margiis in unit strong but not much growth. Mid week D.C. held also. Weekend retreat held. PROUT meeting held. Margii couple setting up herbalist shop which will later expand into health food shop.

Perth Region:

Perth Unit: DC attended by 25. Didi Tilottama arrived. Health food shop operating.

Perth Land Community: Expanding under management of new farm manager, Gopala. Cottage industry

in farm growing. Fencing and ploughing of land continues. Cattle on land being sold.

Sydney Region:

Canberra Unit: DC attendance 7. Radio programmes on University radio continue. DFA work done in neighbouring town.

Sydney Unit: DC attendance 30. Regular weekly activities continue - 2 OSC's, mid-week DC, Soup kitchen, meals-on-wheels, RAWA and AMURT meetings.

Sydney Unit Annex: All brothers in this jagrti are working full-time and no pracar or regular service projects being done in locality although all are involved in other Ananda Marga projects in Sydney.

Port Moresby Region: New LFT posted to this region having difficulty obtaining an entry visa. Margii couple in region at present must leave shortly.

Wellington Region:

Wellington Unit: No new reports from this unit.

Auckland Unit: DC attendance between 7 - 10. Talks set up for Ac. Kashyapa. T.V., radio and newspaper coverage on agitation against Indira Gandhi. Weekend retreat held. Prison visited by LFT to see prisoner doing BNK meditation.

Christchurch Unit: LFTs working at full-time jobs looking into purchase of health food restaurant. Group meditation held at university. Radio interview on Ananda Marga by Ac. Dharmapala. 2 public talks given by Ac. Dharmapala.

Dunedin Unit: Ac. Dharmapala gave public talk. One day seminar held.

Nelson Unit: Mid-week DC attended by 20. 2 talks given by Ac. Dharmapala. Sunday DC attended by 15. New LFT has taken on unit responsibilities as LFT couple previously in charge were staging a protest fast in Wellington.

Sectorial Office: Normal activities being carried out. Plans are going ahead for the Sectorial UKK in September.

ACARYAS:

Ac. Abhiik Kumara Brc: returned to sector this period - did quick I.R.S.S. of all New Zealand units.

Ac. Kashyapa Brc: Was in Auckland and Oponui (a town situated in the Northern Island of New Zealand where a Margii couple live). Pracar in Oponui reported to be very successful and possibilities of setting up a unit there are very promising. Had T.V. newspaper and radio coverage in Auckland.

Ac. Dharmapala Brc: Was in Dunedin, Nelson and Christchurch.

Brcii Tilottama Ac: Was in Adelaide and Perth during this period.

2. S.S.: Good in most units and all the time improving.

3. I.R.S.S.: Done by Ac. Abhiik Kumara in all units in Wellington Region.

4. P.O.: Nothing new to add.

5. 16 POINTS: Nothing new to add (new 16 points charts as per the format prescribed by Central Office have been printed and will soon be distributed).

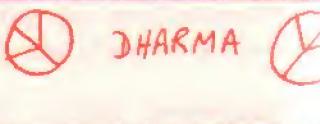
6. W.T.: Approximately 3 sisters and 4 brothers.

7. U.K.K.: Weekend seminar held in Melbourne and Auckland. One day seminar held in Dunedin.

8. D.M.S.: Sectorial UKK to be held in Sydney in Mid-September. D.M.S. will be held at end of UKK by Ac. Yatiishvarananda Avt. who will be in Sydney Sector for inspection from 12th - 20th September.

The Phantom

- Sydney Morning Herald
July 25, 1975 Column 8



The police have a boring, difficult job with their 24-hour patrols through the draughty Railway Square tunnel. But is the surveillance effective? A phantom, fortunately armed with nothing more lethal than red paint, slipped through their guard early yesterday.

Curious onlookers were confronted by four large, cryptic signs emblazoned on the tiled walls of the old section. A frowning officer with a walkie-talkie assured questioners he wasn't the culprit. The signs read: DHARMA!, sanskrit for virtue, right behaviour, or the law. The phantom may have outsmarted the police, but the law prevailed: the signs quickly disappeared.

Protest fast held in Wellington, N.Z. was very successful. Received all media reports - front page coverage, T.V. interviews, radio interviews. Fast culminated with personal interview and meeting of LFT with Prime Minister of N.Z. who showed sympathy with A.M. cause. P.M. said he would be looking into the matter and would consider further action.

Efforts being made to get media to publish truth about A.M. and its activities, letters being written to papers and some appearing.

LFT unable to get visa for New Guinea. Ac. Kashyapa and Ac. Dharmapala cannot enter Australia, and will not be able to attend the U.K.K.

10. PRESS AND PRINTING: Both presses in Sydney are now operating and AM publications being printed. Press is being operated in Perth

11. PUBLICATIONS: BABA's books desperately needed in this Sector - many orders coming in from the units for books but none available. Newsletters being printed in units on regular basis - newsletters received from Hobart, Melbourne and being prepared in other units.

12. FINANCE: Situation not improving in S.O. as debts are accumulating and less support is coming in from units.

13. I.S.M.U.B.:

Inspection: Ac. Abhiik Kumara did IRSS of Wellington region.

Seminars: Weekend Seminar in Melbourne and Auckland. One day seminar in Dunedin.

Movements)
Utilisation) Nothing new to add
Boards)

14. M.D.: Nothing new on this

15. L.T.C.: Good response to LTC. Seems that training centre will have a large attendance.

16. J.C.: New Jagrti in Hastings

17. AMURT: Perth is now fully trained and equipped with uniforms, hats, boots etc. There are regular field exercises. In Sydney S.E.S. training continues. Other units do first aid training.



Like any other small and big problems, economic problem too has but only one way for its solution and that is, genuine love for humanity. It is this love that will give him the proper directions as to what should and should not be done. For this one needs not study volumes of books. It will not be necessary to wait upon those who play ducks and drakes with the futures of the mute populace. The only thing wanted is to look upon man with honest sympathy.

- Shri P. R. Sarkar

Summary of Other Items

EDUCATION: There are schools in Sydney and Perth and an Education Board in Nelson working to set up a school there. Plans for EFA are being worked on in Adelaide, Auckland and Hobart.

SERVICE: Service projects are being established in a psychiatric hospital in Auckland and a childrens home in Canberra. Regular soup kitchens are run by Sydney and Perth and 'Meals on Wheels' in Sydney. Hobart continues regular visits to overnight shelter.

WOMENS WELFARE DEPARTMENT: Meetings in Perth and Nelson. In Perth yoga classes have been arranged at a women's prison. Sectorial W.W.D. newsletter is being worked on.

BUSINESSES: Clear Light Bazaar in Adelaide run by margiis. Health food shops in Perth and Nelson. Several other units are looking into Health food shops and restaurants.

RENAISSANCE UNIVERSAL: RU House in Sydney, and one planned in Christchurch. Activities still very much in planning stage throughout the Sector.

DHARMA PRACAR: Usual varied pracar approaches throughout the sector, talks, DDC, Public Nagar Kiirtan and meditation, media, group meditations etc. Most popular is O.S.C. Protest fasts in New Zealand got much publicity. DFA is being done in Goulburn, NSW and Opononi and Greytown, New Zealand.

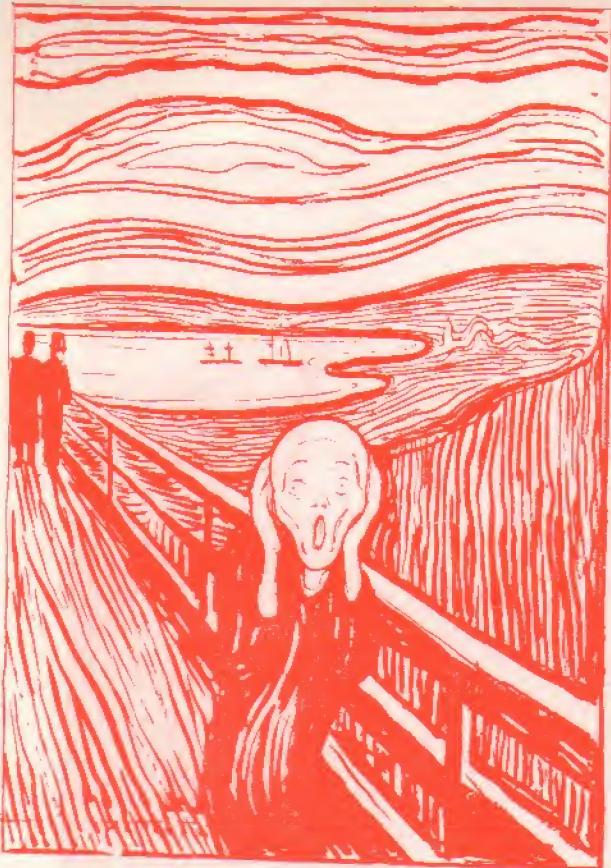
The Cry

- Didi Mahashveta

Crying for help, a sister is stabbed to death as a crowd watches. Her slayer gets away unhindered. Knowing he can't swim, a man stands on top of his sinking car crying for someone to save him. The crowd watches for thirty minutes as he drowns. Large numbers are starving to death as graziers shoot their cattle in the paddock. The world watches silently on. This is the world in which we live, in which our children are born, in which they will grow up... unless...unless we do something about it. A tamasikii (static) peace pervades the planet, a peace in which gross crimes are committed without hesitation, a peace in which even an honest man can't live honestly. At this critical juncture

in time BABA has come with a perfect philosophy, a perfect set of guidelines for society and the individual. A philosophy balanced in every sphere, with which society can be changed. If the panacea for society is here in our hands, then why isn't society changed? Why isn't Ananda Marga perfect? There are two reasons for us to explore.

First of all, we need to understand BABA's role. HE is (as it's said in Brihattvad Brahma Brmhantvad - HE who is greater than the greatest and who can make others as great as Himself. It's the second part which we need to take note of - HE who can make others as great as HE is. This is BABA's desir



to make us great, to make us the leaders of the new society, to make us as great as HE is. BABA is playing a similar role as Krishna played in the Mahabharat. Arjuna and the Pandavas had Krishna on that side but HE chose not to take up arms to fight in the battle. Similarly, as i was once told, BABA is the referee between the moral and immoral forces at this time. HE favors the moralists and is on their side but being the referee HE is not active in the play. Therefore it is up to us to take up this perfect philosophy, and, perfecting ourselves, as it and HE are perfect, carry the society ahead, for it is only our own imperfections which hinder us, hinder Ananda Marga, hinder BABA and ultimately hinder society.

The second point is that Krishna in being on the Pandava's side gave HIS vast forces to the Kauras. Again vast static forces have mounted and what's more we all were raised in and are a product of that static society. Knowing human weaknesses also we find that man likes to tread on familiar paths and is not easily taken to new and unexplored territory. This is why few take to a spiritual path, and this

is why it will and is hard for us to see the society to be established. In knowing this BABA has given us this assurance in Carya carya part II:

"The Rajasika power is stronger than the tamasika 100,000 times and Sattvika power is 100,000,000 times stronger than the Rajasika power, and therefore, you need not fear any power whatsoever of the world."

It is with this assurance and the many times that BABA has said that "Victory is yours", that we have to carry on building our strength, which lies not in numbers but in our individual strength and in the unified strength of the moralists. So let us carry on with our sadhana, let us not be swayed by slander, false cases, or even small imperfections in each other. Let us wage that ceaseless fight against the corruption, hypocrisy and animality in which we were raised and society is imbedded. There's no time to hesitate, no time to stop, as society needs us, needs our help.

In this task remember -

"Viir Bhogya Vasundhara"
(only the brave can utilize the world)

No Marga

- The Post
August 15, 1975.

Kenya has expelled members of the Indian "Ananda Marg" (Pth of Bliss) organisation, Indian State Radio announced today. The "Marg" was one of 26 political and cultural organisations described by the Indian Government as extremist and banned shortly after the proclamation of a state of emergency on June 26.

* All workers including Dada Laksmanandaji Sectorial Secretary, have now been deported.

PRINTING AND PUBLICATIONS



PRESS AND PRINTING

Finally things are underway after getting past the initial setting up phase which took a lot longer than was anticipated. Also taking time, a little more than I first had expected, was the getting used to the operating of a press and just getting to know a little about the materials we are using. One problem we ran into with the plates, an experienced printer who was advising us had never run into which made things a little more difficult considering we had other obstacles to overcome also! But the problems are fading now and some improvement in the quality of work we do should be witnessed even in this issue of 'Pranam'.

PUBLICATIONS

Well, publications long overdue are looking as though they may be coming soon - "Intro to A.M." in booklet form (believe it or not), a new booklet called "Dharma for All" which is in the introductory line as well. Of course some new posters and pamphlets are planned and will be printed and distributed by the time the UKK comes along in the middle of this month. Supplies of the following should be available:

- Intro to A.M.
- Dharma for All
- "Tantra - The essence of Life"
- Ananda Marga meditation poster (large size and small)
- BABA's persecution booklet



"A real literateur/artist is not only the beacon of the present, he is also a minstrel of the past and the messenger of the future. He is capable of giving accurate lead for the future after grasping the tangential link between the past and present. Past, present, and future get beautifully interwoven into his compositions. Only dreaming of a bright future will not do. One must remember that all the potentialities of the future be embedded as seeds in the womb of the present, just as (those of) his present had been in that of the past. So an artist will not only give a flawless portrayal of the present through his creative exercise but along with it he goes on reviewing and explaining the possibilities of the future with a benevolent thought at heart".

P. R. Sarkar

Renaissance Artists and Writers Association

Art, in all its creative manifestations, may be the purest reflection of the human soul. It may, also, be stifled and compromised by interests that inhibit its spontaneity and freedom of expression.

Rabindranath Tagore has said "The human soul is God's flower. It gives its best bloom and scent, not when shut up in eager palms to be squeezed, but when left alone in the immense freedom of light and air".

So it is with the delicate flowering of artistic talent.

RAWA offers a clearway so that humanity may express itself through its art and literature away from the bondage that an excessive commercialism imposes upon it. RAWA does not seek personal gain or aggrandizement. It aims to set up non-profit exhibitions and festivals to establish a centre representative of all creative arts which will also function as an arts - material co-op and workshop.

It will print a newspaper through which all may be heard.

RAWA recognises a time of urgency and rebirth. It believes that inspired creative expression will introduce a cultural change capable of lifting up mankind and guiding it towards a truly universal society. RAWA holds the vision of a Renaissance as our earth moves from the Piscean to the Aquarian age and towards the revival of a golden age. New energies are abroad in the air and through them man may reach higher levels of consciousness and a greater creative power.

it is time to shape a new world culture that will enrich and illuminate all mankind. This can come about only by united effort dreaming and wishing will not do. It will be realised through the spontaneous outflowing of loving hearts and the inspired direction of intelligent minds.

RAWA seeks out all those of high ideal within the creative circle — professional and amateur. Communicate with us and let us all see how we may be of service to each other in divine purpose. Let us all strive to release the creative spirit from the cloying fabric of its prison . . . Let us free its life to the immensity of its purpose and bare to light the utter beauty of its being.

RAWA in Sydney

RAWA in Sydney first manifested April last year in the form of the exhibition in the old stone schoolhouse. Music was played and more than paintings were exhibited: Wallhangings, pottery, jewellery etc. had their place; poetry too was featured. At that time 'Artalive' which was intended to be a regular publication was printed.

Since that time in Sydney there has been a silence and stillness in the realm of RAWA.

But now a RAWA committee has been formed and with the greater energy and even awareness of RAWA and with the more obviously pressing need for the social influence RAWA must have on the society and dynamic directive RAWA must provide for the society. This time when the starter motor kicks the engine

over, hopefully the big engine will start. Maybe its already been idling some getting warm. The bus driver is about to pick first gear.

An exhibition is to be held this year, late November early December, a RAWA paper (probably quarterly) is to be published shortly. Exhibitions are to be held each year, in the seasons of change Spring and Autumn.

The paper and the exhibition are the two most substantial events to look forward for in the future. (Though there must be many more happenings both lesser and greater).

RAWA has as many art forms as there are in existance and it is not comprised of these artists, nor those organizers, though they may do it's work, it is not contained in any room. RAWA is the sweet and mighty surge of life itself from the most mundane mind to the most subtle. RAWA is Art for All. And all may contribute beads, bangles, flowers, dancers' gestures, music, paintings, plays, poems.

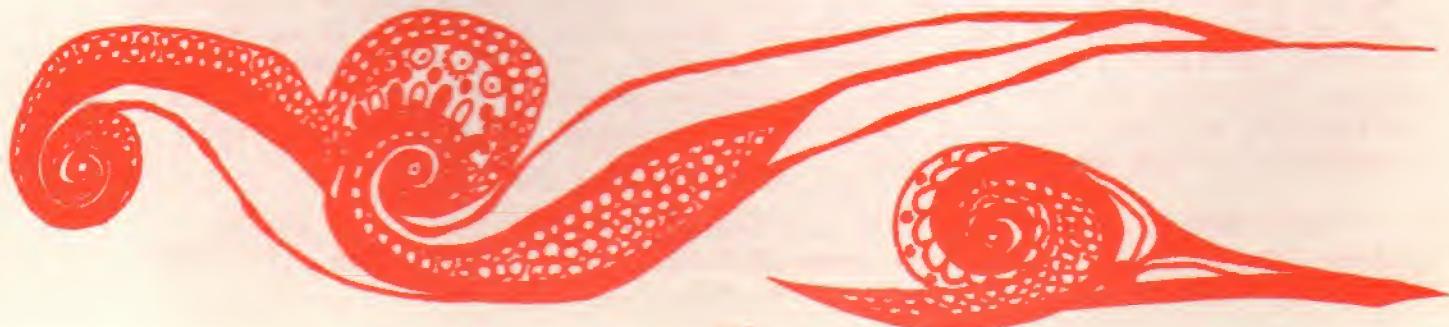
- Krishna Kumara

in Dunedin

RAWA House opened on 11th July, 1975, with a small family gathering of seven Margiis. A week later, on July 18th, RAWA was officially opened to include friends and supporters of other groups. Altogether twenty-one people attended. Four Margii brothers came down from Christchurch for the occasion, one T.M. brother came, and also several friends from the Sivananda centre. There was Kiirtan, meditation, songs and music, and an enjoyable supper. Everyone was most enthusiastic. Arjuna, Malcolm, Phil and Nevil entertained us with the guitar, flute and harmonica. Nevil's soul music was terrific. Later, BABA songs by Amara were played from the tape.

RAWA productions up to date consist of the RAWA poster by Nityananda, and Amara's songs. Malcolm is at the moment working on the production of one of these songs. Paul and David are working at drama, particularly for children.

Committees have been formed for music, art, and writing so far, and more people are required to join these committees to help formulate plans and keep up production. Contributions are needed for the RAWA magazine. We would like to hear or see anything that anyone can produce. So come forward one and all and contribute your talents to a non-sectarian RAWA, to Art for Service and Blessedness, even if we just toil in the background!



His Liila

16 POINTS COMPETITION FOR THE MONTH OF JULY

1. USE OF WATER	DEVIKA, VALERIE B., JINANESVAR, KOLAMBI
3. JOINT HAIR	JINANESVAR, JAGADISH
4. UNDERWEAR	VALERIE B., JAYA, DEVIKA, JINANESVAR
5. VYAPAK SHAOCA	DEVIKA
6. BATH	VALERIE B., JAGADISH
7. FOOD	JINANESVAR
8. UPAVAS	VALERIE B., JINANESVAR
9. a. MADHUVIDYA	GURUVATI
b. ALL LESSONS	ANASUYA
c. SARVATMAKA SHAOCA	GURUVATI
d. SVADHYAYA	JINANESVAR
14. DHARMACAKRA	BHAKTAVIIRYA
15. OATES	VALERIE B., MALATI
16. CONDUCT RULES	JINANESVAR
DUTY	JINANESVAR, SARASVATI, BHAKTIVIIRYA
KIIRTAN	JINANESVAR, KOLAMBI, VALERIE B.

Half Bath

The most apparent benefit of the Half Bath is the cleansing and refreshing effect of its practise. Less apparent is the fact that cooling the joints reduces the wear and therefore prolongs the active life of our limbs. Witness the agility of aged Yogis and Yogins.

Much less apparent is the effect of the Half Bath on the energy flows within the body. Our body is a manifestation of Energy, and, as with any energy system, there is a constant flow within it. We might say that in fact, as well as being an expression of energy, our body is also a conductor of same. As with any other conductor, when there are discontinuities in the flow, energy is lost from the system and heat is produced. Both the electric light and heater operate on this principle, by placing a resistor - a discontinuity in the electrical flow. Both are common examples of the transformation of energy from one form to another.

In our bodies, our joints are a major discontinuity in the flow of body energy. This is why our joints are at a higher temperature than the rest of our limbs, even without the heat that is generated by the friction of locomotion. In meditation we attempt to reduce the quantum of energy distributed throughout our bodies and focus it through the practice of concentration. Thus the physiological activities of the bodies slow down in so far as the meditator is successful in his practise. A Yogi, deep in his Sadhana has very little or no pulse at all. He is in a state of suspended animation - that is, his fundamental animal functions are for that time, completely suspended due to the conscious withdrawal and redirection of energy within the body. At this time his body temperature drops way below normal.

Half Baths, in so far as they cool the joints, facilitate this energy flow. Similarly, in cooling the lower Chakras, energy concentrated below the Navel is released for higher work.

COSMIC CORRESPONDENCE



Hastings

Namaskar dear Brothers and Sisters,

By HIS GRACE you now have an excellent jagrti in central Hastings; a half acre section with plenty of space for outside activities, a huge vegie garden and a very large three car garage with great RAWA (Renaissance Artists and Writers Association) potential. JAI BABA. August 17th will be the official house initiation day beginning with Kiirtan at dawn, work about the jagrti, kiirtan, sadhana and lunch in the nearby park, a house discussion at 27 Margaret St., and a meeting in the evening with the Leo's Club. Quite a programme. Anyone who can be with us on this joyous day to help vibrate our new jagrti with Love, Light and Strength is very welcome.

Until now we have been staying with members of the World Goodwill Society all of whom are truely wonderful channels of HIS Infinite Grace. Our most grateful and fond Namaskar to them.

The emphasis of Ananda Marga is again changing as the War of Dharma develops into an intellectual society-building revolution, with added strength, courage and wisdom we are marching onward. There is no time to falter the suffering humanity is crying out for release. March forward with Love, Courage and Dedication !! WE ARE ONE !!!

HE SHALL BE RELEASED AND VICTORY WILL BE OURS!!!!

With you in HIS Name,
your brother Nataraja and sister Savitri.

Adelaide

So much is happening in Adelaide now too. We have established a pyramidal order - with a finance secretary Tony (now Ananda Kumar), a unit secretary Alice (now Arunadhatti), Amurt Secretary Mira (now wishes to be W.T. becoming sweeter all the time. ERAWS Secretary Julie and some radiant new margiis from Didiji's visit (Isn't Didi T. beautiful!). Clearlight Bazaar is being run by Narada Kneecap (nick-name) A. Kumar and me - its really good - Proutish - lots of freaks (deja vu for me). Ganeshji is working in the Repatriation Department of the Public Service. Also we've been given an opportunity to do some E.F.A. with a group called S.P.E.L.D. dealing with adult illiteracy (did you know 25% of Australian adults are illiterate). You could maybe look into SPELD in Sydney. Also looks as though we are going to be able to do some tutoring of aboriginal school children through ABSCOL. Most of us are attending a course in civil defense too. Not so much pracar getting done - though a lot through C.L. Bazaar. Narada's trying to get some talks together and I've been trying womens groups. (No success).

- Kadambi

Hobart



Namaskar Dearly beloved brother,

We have just received your circular re: BABA's condition in India.. the persecution of Ananda Marga..etc. Everything that you say meets with my fullest approval..but I really feel there is one serious omission . This omission I feel is so serious, and I believe that it has always been omitted in the past when we have taken action over the worsening condition of our Beloved Master. HIS Mission. Maybe the essence of what I wish to say is in the latest Bhakti...Lord Jesus Christ experienced such frustration that HIS disciples hadn't realised who HE was. I'm sure BABA is wondering what has become of HIS disciples that they don't understand who HE is. BABA is just so perfectly fine. I believe that this should be stressed to all Margiis. BABA IS OKAY!!! Then I believe it should be stressed that this present crisis emphases that if we want people to listen to us, then we have to gain some credibility in the eyes of the secular public. That is, we have to get into projects that they can relate to. Truly, the general public, intelligensia and all think that Ananda Marga is some weird sect from India, so we have got to get into aspects of BABA's Mission that have so far received too little emphasis. RU, RAWA, ERAWS etc. Doing things that the general public can relate to, such as service projects not just one night a week, but long term projects such as Half-Way Homes, Orphanages, etc. and good RU literature. No matter what happens in India, HIS Mission is of Paramount importance, and if we really were all working for the balanced establishment of Dharma in all three spheres, then i believe that people would take more notice of us. At present we have, i believe, been placing to much emphasis on meditation propogation and too little on the diverse and complex IDEOLOGY that HE has given us. We must remember that HE has said that HE (meaning relative Anandamurti) is not important, but it is HIS Ideas which are, and really, HE is HIS Mission. Do you follow, our present crises demonstrates that it is all the more imperative that we work with maximum speed to establish HIS Mission to show the world in a practical way the comprehensive and systematic nature of HIS remarkable Ideology. So, i'm suggesting that before we forget about our projects for this most recent development that it be stressed that the best way to free BABA is to do HIS Mission in the fullest most complete sense of HIS Word. For example, down here, we have three projects which could be established in the near future. Two depend only on our hard and dedicated work. An FFA function to raise money for the starving, and RU magazine called 'New Morning'. Also, by HIS Divine Grace, a PNS could happen soon. Surely our protesting would have far greater impact if we were doing all these things. People would say when they heard about Ananda Marga in India they would be able to say ... "but they are doing such good work in the community..that Mrs Ghandi must be pretty crazy." Also, the RU magazine could print articles on India and politics on freedom demanding that the Government take positive measures to inform the Indian Government of Australia's dismay at developments in India, etc. So my dear brother, the omission I believe is that you haven't stressed that we should get on with HIS work, and that our protesting should be in addition to a much greater effort to establish DHARMA.

JAI BABA
JAI DHARMA
JAI ANANDA MARGA

- Bharata

BABA'S BUSINESS

'WHOLEFOODS': Margiis are needed in Nelson to take over the health food shop and free Annadatrii & Bhaerava for important work in Australia.

BOOKS: Still awaiting completion of unit stock take, before remaining books are distributed. We will be able to give you more information at U.K.K.

PERTH LAND COMMUNITY: Request that units put them on their mailing lists for Newsletters.

RAWA EXHIBITION: planned for early winter in Sydney - for all margii artists in the Sector - so start collecting inspiration now.

BABA NAM KEVALAM



'Wholefoods'

ANANDA MARGA HEALTH FOOD SHOP
NELSON NEW ZEALAND



Ananda Marga ("for self-realization and service to humanity") is deeply concerned with the well-being of individuals and society.

To have this well-being, this health, is to have a well functioning body, a clear mind and a spiritual goal. In order to achieve this well-being, Ananda Marga teaches a meditation practice. Good meditation is assisted by physical health. To this end Ananda Marga teaches individual yoga asanas or postures. Both meditation and asanas are taught free of charge to anyone who is sincerely seeking.

Clearly our health is also governed by eating good nourishing food, and where medicines are necessary, seeking treatment with the minimum of side-effects. That is why we have undertaken to run this health food shop.

We also believe the individuals progress is bound up in societies progress, so we seek to influence the society in the best possible way.

The proceeds from the shop (after providing the minimum necessities for the managers) are used to support Ananda Marga, and the service projects it seeks to implement such as schools, homes and disaster relief.

The health food shop is one of our community projects in New Zealand. If you are interested to co-operate with us in any way, working on existing projects or initiating new ones please contact us here or at any Ananda Marga Centre. However if you share our concern for humanity, for truth, but wish to work independently on the noble task then do so.

DO SOMETHING

DO SOMETHING

--

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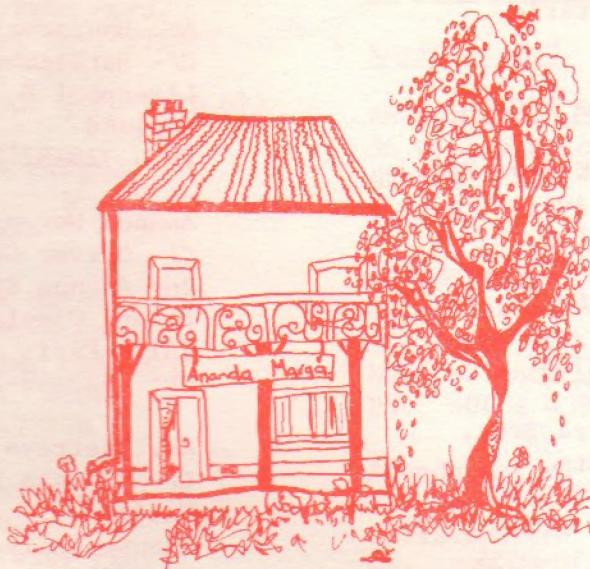
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